



"BROLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Miscellaneous.

EXTRACTS FROM THE CORRESPONDENCE OF THE AMERICAN BIBLE SOCIETY.

Agents, Books, and Reports.

During the past month letters have been received from the Rev. Joseph Lane, agent for Maine; Rev. John Bartlett, for Connecticut; Rev. Daniel Clark, Jun. for the West part of New York; Mr. James B. Walker, for Ohio; Mr. Philo Wright, for Indiana; Col. James M'Clung, for Illinois; Rev. Geo. B. Davis, for Missouri; and Rev. William A. Shaw, for North Carolina: the last has just commenced his work. From the Rev. Sumner Bacon, in the Province of Texas, letters have also been received. These agents are all busily, and most of them successfully engaged in the circulation of Bibles and Testaments through Auxiliary Societies; and some are collecting funds to promote distribution in foreign countries. It is hoped that the friends of the Bible, who may come in contact with them and other accredited agents of the Society, will encourage them, and co-operate with them in the work in which they are engaged. A great effort would now be made to resupply every section of the country; it is high time this was done.

When Auxiliaries order Bibles for this purpose, they would do well to order a few copies of the new quarto, and royal octavo reference Bibles. With these books can be forwarded the usual copies of the Annual Report to Officers of Auxiliary Societies, and to Life Directors and Life Members of the American Bible Society. It is highly important that these Reports should be circulated, and yet this cannot well be done, except in cases where books are ordered. They can then accompany each box without expense.

*Baptist Missionary Rooms, }
Boston, July 18, 1834. }*

DEAR BROTHER,—In the absence of the Treasurer, it becomes my duty to reply to your valued favor of the 16th, addressed to him. We are urging forward the publication of the Scriptures in Burmah with all the means in our power. In the ship *Cashmere*, which left this port the 2d instant for Amherst and Maulmein, a fourth printer took passage, with nearly two thousand reams of paper, and a great amount of other materials for the press and bindery, under his charge. At the last intelligence, besides an edition of the New Testament entire, which was mostly put in circulation, ten thousand copies of Luke and John stitched together, and ten thousand copies of a Digest of Scripture, by the late Mr. Boardman, had issued from the press. The Old Testament is now doubtless in a course of publica-

tion. The 6th of September last the Psalms were commenced, and as far as the 24th printed off.

We have it in contemplation to send out a fifth press which may in fact be considered as already engaged. The heavy expenditures which these transactions necessarily involve exhaust our treasury fast; and will render highly acceptable whatever remittances it may be convenient for your society to make. The decision and enterprise manifested by them, and accompanied by the noble resolution in contemplation, to give the Bible to the whole world, have encouraged us to look to their co-operation for most of the means by which the sacred Scriptures shall be given to the perishing millions of Burmah, and the more they authorize us to expect, the more facilities shall we employ to hasten on the accomplishment of the vast and benevolent design.

With fraternal regard,

I remain your fellow-laborer,

L. BOLLES, Cor. Sec.

Extract from a letter dated Athens, Greece, February 14, 1834.

The other circumstance to which I alluded above is, that our supply of Scriptures is, I may say, exhausted. I think we have but two New Testaments remaining which are not in use in one or the other of our families.

Feb. 15.—This morning we had applications for the remaining Testament, such as we thought we ought not to refuse. Consequently our stock is entirely exhausted. We have not applied to the agents of the British and Foreign Bible Society, because I understood you more than a year ago at New York that the plates of your edition were, ready, and that we might expect before long to receive a supply. And my object in writing now is earnestly to request that you will not delay, either directly or through the Board, to furnish Mr. King and myself with as many Testaments as you can spare. Possibly you may not have received a letter which Mr. King wrote nearly a year ago, in which he requested, I believe, at least 2,000.

It is now probable that I shall, in the course of a few months, occupy another station, (perhaps Argos,) and thus we shall have another centre for the distribution of the Scriptures.

With the prayers that the sphere of operation of the Bible Society may be extended, and its labors blessed, until no one shall have occasion to say to his brother, "Know ye the Lord," and with sentiments of high personal regard, I subscribe myself,

Truly yours,

In the bonds of the Gospel,
ELIAS RIGGS.

Letter from the President of the Swedish Bible Society.

Stockholm, May 10, 1834:

SIR.—I have communicated to the Committee of the

Swedish Bible Society your letter of the 13th January last past, directed to me.

It is with a very great pleasure that we have seen our relation to your respectable Society renewed. They have been interrupted for some time, probably because several letters and reports sent to you by Swedish ships may not have come duly to hand.

No distance how long soever, no language how different it be, are able to hinder us from joining with brethren, our fellow-workers for the same end, the instruction and improvement of mankind by the word of life.

Your manly and noble resolution to make all endeavors possible for that, within twenty years, the whole world may be filled with the Holy Scriptures, is very praise worthy, and we wish from the bottom of our hearts that the Almighty might bless and further your labors.

Our late Annual Report annexed will inform you of what, with God's support, we have done for the distribution of the Bible in our dear country; but much is still remaining before each family is provided with a copy of this holy book. We are firmly determined to redouble our endeavors, and we have exhorted the deputies of the clergy at the present diet to lend us their powerful assistance.

The pamphlet which was attendant to your letter has seemed to us so interesting, that we have caused a translation thereof to be made into Swedish and distributed, not only among our Auxiliaries, but also to the Bible Societies in Norway, Denmark, and Finland, with which we are in correspondence. We don't doubt but it will make the same deep impression upon their mind as it made upon ours.

We shall regard as the most precious proof of friendship, if you will persevere in sending us your Annual Reports, and continue so agreeable a correspondence. We endeavor to make such disposition that this letter may, by our old and esteemed countrymen and consul, Mr Henry Gahn,* come in your hands, and he will surely return your answer by some Swedish shipper.

On the part of my fellow-laborers, as well as on my own part, I write down the sincere assurance of our unalterable esteem and affection.

M. ROSENBLAD,
President of the Swedish Bible Society.

Encouragement to Bible Distributors.

We have just received from the Rev. G. B. Davis, agent of the American Bible Society, the following interesting statement:

During the recent general distribution of Bibles, two or three French Bibles were placed in the hands of persons unable to read the English language, in Washington county, in this state. One of them fell into the hands of a gentleman of some influence in the settlement, who had been educated in the Roman faith. He became interested, and prosecuted the study with increased diligence, until, convinced of his former blindness and sinfulness, he fled for mercy to a Saviour. Having obtained peace in believing, he conversed with and read the Bible to others in the same circle and condition in life. And the Lord rewarded his labor of love by permitting him to see from ten to fifteen of his friends and associates possessing the same hope with himself. They are connected now, says our informant, with the Methodist, Baptist, Cumberland and Presbyterian churches of that vicinity. Differing, it may be, in the annis, mint and cummin, but agreeing perfectly in the weightier matters of the law.

Here is a revival of religion through the silent instrumentality of a Bible distributor—God having made his

* This worthy friend died suddenly just after having delivered the above letter and offered to forward a reply.

own word more powerful than many a long, protracted argument, or eloquent discourse.

St. Louis (Mo.) Observer.

SYNOD OF UTICA.

The Synod of Utica held its annual session at Oswego on the 11th of September. We subjoin an extract from the Narrative of the State of Religion within the bounds of the Synod.

There has been, in the course of the year, an increase of ministers and settled pastors, and of the regular attendance of the people upon the means of grace. The gospel continues to be communicated to the rising generation, by means of Sabbath school, bible class, and catechetical instruction, with lively and growing interest. These institutions continue to be honored of the Lord, as the places at which it shall be said, when he writeth up the people, this and that man was born in them. We are happy to say, that in most of our congregations the temperance cause is still advancing; that some towns are to be found, where no licenses are granted to retail ardent spirits; that in others the traffic is diminishing; and where yet few inroads are made upon the traffic, the numbers who are pledged to total abstinence are increasing. But it grates harshly upon the ear, to hear from some places still, that there is so much opposition to the temperance cause; and that while so many out of the church are taking high ground in this blessed reform, there are to this hour, in the church of God, men who will sell ardent spirits, and some of the churches suffer them.

The great truth, that the church of Christ, and every member of that church, is bound to live for the conversion of the world, we may hope is growingly appreciated. The monthly concert of prayer is generally remembered. Many of our churches also observe concerts of prayer for the rising generation; for those that go down to the sea in ships; and for such as are bound in the hard and deadly fetters of slavery in the land of the free.

We hear with unfeigned pleasure from some churches of efficient efforts to suppress that increasing alarming sin, the violation of the Sabbath. We pray that the zeal of those who have enlisted in this good work, may provoke many; and that the great Lord of the Sabbath will send forth into this department laborers, with the spirit and power of Nehemiah, to rescue the sacred day from desecration.

A very few of our churches have enjoyed during the year precious and somewhat extensive effusions of the Holy Spirit. A greater number have experienced seasons of gentle refreshing, whereby small numbers have been added to their communion. Others can speak of the mercy of our common Lord, by adding some to their fellowship at every celebration of his death. But more, alas! we fear, must be ranked in a class of which it must be said, it has been like the mountains of Gilboa, without dew or rain, or fields of offering. We contemplate with sadness the question, how many such years must pass away, before the region embraced in this Synod shall be like a well watered garden? And if the interests of Zion are advancing at the same rate every where else, and shall continue the same progress in all coming time, when shall we date the commencement of millennial days? Ah! when will the world be redeemed? On the whole we are constrained to put our hands upon our mouths, and declare with confusion, that the past has been a year of ungrateful inactivity and unreasonable apathy.

Extracts from the Minutes of the Synod of Utica, Sept. 11, 1834.

"Whereas factitious wines are very generally in market, and liable to be used in most cases for the com-

munion service, to the injury of the temperance cause, and the embarrassment of the consciences of many worthy members of our churches: Therefore,

"Resolved, That it be recommended to the sessions to procure pure wine for that service."

Whereas slavery extensively exists in our beloved country, with all its horrors and evils; whereas it is a gross violation of human rights, and of the commands of God; whereas it is an almost an insuperable barrier to the salvation of the millions who are thus enslaved, and retains them in a state a little better than that of heathenism; and whereas we have reason to apprehend the judgment of the righteous God on our land for this great guilt: We do unanimously and most earnestly recommend to all under our care, who fear God and love man, to humble themselves before the Ruler of the universe, and importunately to beseech him graciously to avert his deserved wrath, and so to order, that slavery may speedily cease in our land, with safety to our free institutions, and the rights of our fellow citizens."

"Resolved, That Thursday, the 2d day of October next, be recommended to our churches, to be observed as a day of fasting, humiliation and prayer."

N. Cox, *Stated Clerk.*

From the St. Louis Observer.

CAMP MEETINGS.

Dear Sir—Our eastern brethren often inquire of me concerning camp meetings. Their questions plainly evince a non-acquaintance with the main design of such assemblies. Many in the west overlook their utility. And some who attend, and some who manage, do not know how they should be conducted. Others who love such convocations, whose labors have been blessed there, and who have witnessed the astonishing and unlooked for results, are remiss in many items of preparation which appear small, but are still of pressing importance. I would not seem to present myself as a teacher; but after thirty years' observation, I have thought a few facts might be placed on paper, so as to benefit those who feel an interest in this important subject.

It is known, perhaps, to most readers, that camp meetings originated with the old Presbyterians of the west; and in Tennessee have never been entirely disused. Our Methodist brethren had the good sense and the piety to adopt the plan, and carry it throughout their wide connexion. I cannot continue this commendation so far as to say they have conducted these meetings judiciously, or avoided much of the attendant evil which might have been shunned.—But one thing may be said confidently, which is surely worthy of reflection: If all who were hopefully converted there, and who held on, living the life of Christians, were collected into one company; any lover of our Lord would weep with joy, to behold the mighty army. Of confusion; and adjacent wickedness, I will speak presently. I never saw any at a properly conducted camp meeting; but the objection will call for notice before the close of these remarks.

It is painfully amusing to notice how many speak of camp meetings as though they are necessary because of a sparse population and want of houses. It is true that necessity of such a complexion led to their discovery. But you might as well fancy that because the fall of an apple led Newton to study astronomy, therefore all who investigate that science are excited to it by what they see in the orchard, as to suppose

camp meetings are now held for want of other accommodations. The necessity of the measure is found in the deep depravity of the human soul. The need of such meetings is as urgent in Connecticut, as on the banks of the Wabash. To exhibit all this, the best and only way is to take the outline of a well conducted meeting, and look at it. There are camp meetings and semi-camp meetings; but I shall speak of what should be, and not of what may have been. And it may be necessary to mention minutiae seemingly unimportant.

First—Location. No spot is selected, until it is known there is much water there. It should be at the edge of a grove. But no trees should stand on the area where the camps are built; otherwise from wind and lightning, much painful apprehension is endured by the timid; and often not without reason.—Forest leaves protect from the sun, but do not turn rain. No place should be dignified with the name of "Camp Ground" unless there is a secure and ample shed, (not too high,) under which the seats are placed; safe from sun and shower. Around this shed, in a hollow square, (at a distance of 50 yards on each side,) the camps are built. By camps, we mean houses: comfortable, healthful houses. One 14 feet square, with a small chimney, will do for a family. But those who love much for the gates of Zion, can build two such and never grieve at the expense. Reader, if you have much reflection, you can already understand, that those who are prepared, and live on that ground, need not fear weather.—That trepidation belongs to those who go and come.

Where a trench around the shed, so as to conduct off the water, and a free use of the broom, fail to render the ground in all respects healthful and comfortable, clean straw spread under the seats will accomplish it. I have known those who live in cities and villages, defeated by the clouds, but I never knew one encamped thus within 100 feet of the place of worship incommoded by foul weather. It does not check the prayerful intercourse, and the devotional enjoyment of the little band congregated there.—Should any in half health pretend to be afraid of the exposure after these preparations, we leave them at home, in quiet and dignified possession of their flannels and pill boxes. Body-nurses are worthless and incorrigible. Cooking is not permitted on the ground. Cold provisions are brought in a box.—Noise, and care, and toil, and bustle are excluded and taken leave of for one week.

When first assembled, (and afterwards if necessary,) ministers are careful, faithful and particular in reminding their brethren, that they have left behind them for a season, their farms and their business, their news and their elections. They are charged to think and converse exclusively about the concerns of eternity, and the great salvation—the welfare of Zion and the worth of souls. No one is pained with solicitude about harnessing the carriage, or saddling horses. No distracting concern is felt, connected with inviting acquaintances home, or cooking for them. Professors have frequent conversation meetings, where they pray for additional grace and offer thanksgiving for favor already received; where the condition of every bosom is inquired after, minutely and affectionately. Advice is given, exhortation afforded, prayers mingled, instruction dispensed, and

mutual encouragement received. Morning and evening prayers are held in every family, as they are at home.

The careless man, as he walks past those dwellings hears that which may well remind him of the unanimous assembly on high, where every harp is sounding. He approaches that group, sitting near the door of that camp, and listens to their conversation. They are speaking of the nature of saving faith, and the grounds of a steadfast hope in the Lord Jesus Christ. He turns towards another spot where two families are sitting commingled, with serene and happy countenances. Just as he takes a chair with them, a song is commenced which alludes to the joy of a "soul in its earliest love." (Reader, if you never was on a camp ground three days without intermission, you never heard the soul sing with all its melody, in your life.) He strays off to another circle, and there he sees one whom he had deemed as careless as himself, rise and tell his neighbors, with swimming eyes and tremulous voice, that "let others do as they may, as for himself he is resolved to serve the Lord." He wanders off into the grove, and there he hears the low murmur of soul-felt and agonizing prayer.—There he meets an old man, his neighbor, his respected friend. His gray locks hang from his brow.—The tear is running in the furrow of that wrinkled cheek, whilst with unaffected and irrepressible concern, he says to him, "O my son, whilst gospel favors last, think of the welfare of your immortal soul." In short, whatever he does, wherever he turns, in all he sees, in all he hears, truth meets him; and the Spirit of God is there in answer to the request of his children, gloriously, powerfully, and *especially* there as I have felt and witnessed no where else. The sinner is interested, his remorse awakened, his affections melted. The rays of gospel light blister his conscience. He may fly from the ground, but he cannot come in contact with so much of heaven and remain unmoved.

The result is equally striking with the Christian. Reader, if you were never days and nights in Christian society without *separation*, spending them in devotional exercises, heavenly conversation, songs of praise, witnessing conversions, instructing inquirers, &c. &c. 13-hours out of the 24, instead of the five hours at the village protracted meeting, where you are together without being able to learn the spiritual condition of a single saint or sinner present, much less having an opportunity to warn the unruly, comfort the feeble minded, support the weak, &c. I say, if you have never spent some days thus; then it would most likely be hard to get you to understand all that the blessed Comforter can, and does do, in applying truth, where it beams upon the Christian soul, without any cessation or any admixture of worldly care and nonsense for a week at a time. His perception must be dull, and his apprehension tardy, who cannot already see the multifarious and incessant opportunities afforded for one child of Adam to speak of Christ to another; without the presence of a third to throw constraint upon the interview.

As soon as the benediction after sermon is pronounced on the camp ground, I can seek out any acquaintance with whom I may wish to converse, saint or sinner, or have an introduction to any for whom I may feel a concern, within the space of 15 minutes.

I may ask him to take a quiet walk, and speak on the great topic. I may ask him to permit me to kneel under that oak, and offer one short prayer for his present happiness and eternal joy. The time, the place, the scene, the distant song, the tears he has seen, the truth he has heard, the countenances he has witnessed, the very atmosphere around him, all favor his compliance, even where under other circumstances, you might have expected the rudest refusal.—Now compare this with what takes place at a village or city protracted meeting. The assembly is dismissed. You know a worldly minded member, whom you wish to warn faithfully and affectionately—or you see a young man in whose face concern was visible, and you desire to point him to a Saviour. The stream that pours down that aisle forbids your approach. Still you resolve to follow him. He takes down a street which does not lead to your lodgings. There is another young man at his elbow gabbling nonsense. You resolve to follow him to his house, but you are to dine with Mr. —, and the hour approaches. After dinner you go to him, and find him in the parlor; but there are other young persons there. You ask for a private room. He looks confused. The movement is unusual. Or there is a difficulty in getting the room just at that moment, and shortly the bell rings for preaching. With many young persons it is almost indispensable that the interview should have the appearance of casualty, or at least, not the awfulness of a preconcerted attack.

I wish the following facts to meet the eye, to ring in the ear and to employ the judgment, of every well wisher of Zion. If any should doubt the correctness of the calculation, let them ask others who have experienced it, or let them try the experiment themselves:

1. A minister, during one day on a camp ground, may become acquainted with more professors, inquire into their growth in grace, learn their difficulties, give them his advice, &c. &c. that he can during a ten days' protracted meeting any where else!

2. He can make more acquaintances amongst the unconverted, learn their true condition of mind, warn personally, pray for them, &c. during a camp meeting of one week's duration, than he can at a protracted meeting of three months' continuance!

The eastern churches, with all their advantages, had to learn the use of protracted meetings from the feeble and destitute congregations of the west. I was thirty years of age before I ever attended (and I do not remember to have heard of) a Presbyterian sacramental season of shorter duration than four days. When I removed from Tennessee to Kentucky, I began to hear of three days' meetings, and I would not attend them. I did rejoice when I learned that some of our brethren in distant states were beginning to learn the difference between giving a *few hours* and *many days* to God. I anticipated the result. And it was not very long before I heard of the increase of the church. 50,000 members were speedily added. And those who were too *prudent* to adopt a backwoods custom, still were indebted for the increase of their congregations, to the fact that their neighbors were awakened and revived through the instrumentality of protracted meetings. And the *demerit* were blessed by the action of the plan which they were and are sagely avoiding.

I often wonder if it is possible that the fervent, and the devoted, and the fearless, will remain longer blind to the difference between giving a number of days exclusively to the service and worship of God, and spending several hours out of each day in the sanctuary, and then separating, to meet again as soon as their hearts are cooled by twelve hours in the world. Brethren, midday is more glorious than twilight.—The sun outbeams a candle. Go and meet together, and worship God exclusively, and you will find a difference equally striking. Will you try it?

Is there any impropriety in preaching in the woods? in sleeping there? in eating there? Did not our Redeemer hold a meeting in the wilderness? Days and nights 5,000 were there. He fed them there. Have you more modesty, prudence, decorum, or wisdom, than he had? Was he not afraid that the wicked and the profligate, from the adjacent cities and villages, would come near the borders of that assembly and interrupt them, or transact these scenes of debauchery? What object had he in old times in ordaining that the vast company of his worshipers should meet together and camp before the Lord for many days?

These questions I had proposed to discuss. I did wish, also, to describe how a camp meeting may be appointed, held and established in congregations where even a majority of the members are full of prejudice, without exciting debate or dissension. But this article is long enough. If any eastern editor should copy this piece, I might thereby conjecture that some would be willing to hear more on this subject. And in that case I would write again.

If any brother believes that it is dangerous to spend more time at meeting or to cut his intercourse with the world more completely than his ancestors did, I might ask him if he is not afraid to give more, or to conduct more Sabbath Schools, than did our forefathers. If in the externals of worship, nothing but the old bark-mill track will do for him—let him walk there. But there are some who wish, and wish ardently, for the conversion of the whole world, and that speedily. They would give their all to accomplish it. And they will ere long show that Christians may encounter as much privation, expense, labor of preparation, consumption of time, &c. in this great enterprise, as the men of the world do, in order to see a ship pass over the cataract of the lakes.

Yours affectionately, D. NELSON.

"DUM IN DUBIO EST ANIMUS, PAULO MOMENTO HUC VEL ILLUC IMPELLITUR."

While the mind is delicately poised, its course is determined by the slightest influence. So said an African servant, and the thought was thrown out so familiarly in the midst of a hundred useless sayings elegantly expressed, that one can scarcely avoid feeling as he meets it, that he has stumbled upon a rich pearl on the shores of classic poetry.

The sentiment is fine when applied to the human soul universally, but there is a peculiar beauty in its application to the delicate structure and easy motion of the infant mind.

Childhood is the season for successful paternal influence. From time immemorial, mothers have been admonished of the importance of an early influence

over their children. Maternal care has been commended, and good maternal instruction has been lauded to the skies. The Roman matron who considered her children as her richest personal ornaments has been an object of universal admiration; and the Christian mother who regards her little ones as jewels, and who makes it her principal employment to burnish them for the Saviour's crown, is justly held up as an object of surpassing loveliness. Very little however is said on the importance of a father's influence over his young children. It seems to be taken for granted, that the father cannot be called to act till infancy is losing itself in the stronger developments of manhood. Perhaps the pride of a lofty intelligence has caused him to give up his little ones to the ordinary unsystematized course of nursery discipline, and to reserve his attention to a time when they have become the fit subjects of so grave an influence.

A more mournful mistake on this subject is impossible. Infancy is the very season for paternal influence to lay its deep foundations. It is beneath no mind—not even that of the omniscient God, to influence an immortal intelligence in the beginning of that career which shall associate it with the principalities and powers of heaven, or sink it among the wrecks of self-ruined souls.

One of the most important branches of early discipline, is a thorough subjugation to authority. Without this, order in the household cannot be secured. Without this, a good self-government is rarely attained, and the prospect that God's authority will ever become ascendant, is dim and uncertain. And who shall exert this influence if the father does not? The mother's softness of character, and her habit of constantly ministering to the necessities of her children, places her under some peculiar disadvantages. The father, on the other hand, by his very occupation, is raised above that familiarity which diminishes the power as much as it softens the exercise of authority. His less accustomed presence, his superior dignity, and the very tones of his voice, designate him as born to command. When a little boy of five years of age had long and stubbornly resisted maternal discipline, the timely addition of a father's influence secured the happiest result. He had summoned his infant powers in a firm resistance. Melting appeals had been mingled with severe chastisement. His ingratitude towards a kind and injured mother had been alluded to—his heart was swelled with emotion—the tear had started and the voice began to be choked—a tide of resistance flowed over the spirit—all traces of tenderness were obliterated; again the mind swings back and hangs poised between an ingenuous yielding and a determined resistance. The father fixes upon him a look of mingled displeasure and grief—speaks once and all is accomplished, and an impression is stamped on that mind for eternity.

How can a father be insensible to the advantages of the infant state for securing a thorough subjection to authority?

Scarcely less important is a father's influence in instructing his children. He has commonly enjoyed more advantages for being acquainted with the power of system over the human mind, than have fallen to the lot of the mother; and he cannot be excused from a daily inculcation of important truth into the

minds of his children. Let him not say, The pressure of business and the multiplicity of my cares compel me to throw the instruction of my children into other hands. Rather throw any thing else into other hands. Sooner let their bodies suffer, and leave them to sustain themselves in all their other interests as they may, than neglect the providing of alimant for their minds, and the formation of such habits as become an intellect to whose acquisitions God has set no limits. Let the father but give one quarter of an hour daily to the instruction of his children, and his sense of parental responsibility will become more deep and serious as long as the results of education shall endure. We are not afraid that maternal influence will be over estimated—but we are sure that the influence of fathers is undervalued in the comparison of the two. The word of God enjoins upon fathers to instruct, chasten, and guide their children. The constant comparison of God in his relations to us with the father conferring blessings upon his children, gives a weighty and sanctified influence to this subject. The future prospects of the church are represented as hanging upon the fidelity of fathers. When God would produce a striking advance to his cause, he promises to turn the heart of the fathers to the children and the heart of the children to their fathers, lest he should be compelled to come and smite the earth with a curse.—*Father's Magazine.*

From the N. Y. Obs.

CATHOLIC HOSTILITY TO THE BIBLE.

I am not surprised that Roman Catholics dislike the Bible, for very much the same reason that Ahab, king of Israel, disliked Micajah, the prophet of the Lord. 1 Kings xxii. 8. It is hard not to contract a strong dislike to that which is forever bearing testimony against one. To love an enemy is one of the most difficult attainments. Now the Bible is all the time speaking against the Catholic religion, and prophesying not good but evil, of it, just as Micajah did of Ahab. It is natural therefore that the Catholic should feel an aversion to the Bible. We ought not to expect any thing else. But I am somewhat surprised that they do not take more pains to conceal their dislike of it, for it certainly does not look well that the church of God should fall out with the oracles of God. It has an ugly appearance, to say the least, to see the christian church come out against the christian scriptures.

I wondered much when a few years ago the Pope issued his encyclical letter forbidding the use of the Bible in the vulgar tongue. It certainly looks bad that Christ should say, "Search the Scriptures!" and that the vicar of Christ should say "No, you shall not even have them." It has very much the appearance of contradicting Christ. But appearances may deceive in this case, as in transubstantiation. But I must do the Pope justice. He does not unconditionally forbid the use of the Bible, but only the use of it in the vulgar tongue. The Pope has no objection that a person should have the Bible, provided he has it in a language which he does not understand. The English Catholic may have a French Bible; and the devout Frenchman may make use of an English or Dutch Bible—or both may have a Latin Bible, provided they have not studied Latin.—An acquaintance with the Latin makes it as vulgar a tongue as any other. I have thought it due to the Pope to say thus much in his favor. Far be it from him to forbid the use of the Bible, except in the vulgar tongue!

Another more recent fact has surprised me not a little—that a student of Maynooth college, Ireland, named O'Beirne, should have been expelled that institution for

persisting in reading the Bible! Expulsion is a pretty serious thing. That must be esteemed a heinous crime which is supposed to justify so severe a penalty. I cannot see any thing so criminal in reading the Scriptures. I wonder if the reading of any other book is forbidden at Maynooth, I suspect not. The authorities at Maynooth must think the Bible the worst book in the world. A student of that college may read whatever is most offensive to purity and piety in the ancient classics, without any danger of expulsion; but if he reads the Bible he is dismissed with dishonor! But I suppose they will say he was not expelled for reading the Scriptures, but for contempt of authority, in that, after being forbidden to read the Scriptures, he still persisted in reading them. That makes a difference, I must confess.—Still the young man's case was a hard one. Christ told him not only to read but to search the Scriptures. The authorities of the college told him he must not. His sin consisted in obeying Christ rather than the government of the college. I think it might have been set down as venial.—They might have overlooked the fault of preferring Christ's authority to theirs. "When the Son of Man shall come in his glory," I don't believe he will expel the young man for what he did, though the college bade him "depart."

I wonder, and have always wondered that the Catholics in prohibiting the Scriptures, do not except St. Peter's Epistle. Was ever any Catholic forbidden to read the letters of a Pope? I believe not. But if good Catholics may, and should read the "encyclical letters" of the Popes, why not let them read the "general epistles" of the first of Popes, Peter? Why is it any more criminal to read the letters of Pope Peter, than those of Pope Gregory? I cannot explain this.

Here is another fact that has surprised me. A recent Galway newspaper denounces by name two Protestant clergymen as reptiles, and advises that they should be at once trampled on. What for? Why, for the sin of holding a Bible meeting, and distributing the Scriptures! It speaks of them as a hell-inspired junta of incarnate fiends, and says, "if the devil himself came upon earth, he would assume no other garb than that of one of these bibles." The Irish editor adds, "The biblical junta must be put down in Galway." He is evidently in a passion with the Bible. I suppose it must be because it prophesies no good for him. Certainly he cannot think the Bible very favorable to his religion, otherwise he would not proclaim such a crusade against its distribution. It is the first time I ever heard it asserted, that the managers and members of Bible Societies are *ipso facto*, incarnate fiends. It seems singular that those who promote the circulation of a heaven-inspired volume, should be themselves, as a matter of course, hell-inspired. I can't think that Exeter Hall, and Chatham Street Chapel, become Pandemoniums, whenever the Bible Society meets in them. Nor shall I believe that Satan is going to turn Bible distributor, until I actually see him "walking about" on this agency.

I do not know how it is, but I cannot help looking on the circulation of the Scriptures as a benevolent business—the gratuitous giving of the word of God to the children of men as a good work. When recently I read an article in the Observer, stating that the Young Men's New-York Bible Society had undertaken to supply the emigrants arriving at that port with the Bible in their respective languages, I almost instinctively pronounced it a good work, and I was astonished as well as grieved to find that some of the emigrants refused to receive the volume. I suppose that if the agent had offered them a volume of the Spectator, or a novel, they would have taken that. Any book of man they could have thankfully received. But the book of God they had been instructed to refuse, should that be offered them! The agent reports the following fact. "June 17, visited on their landing a large number of emigrants from Ireland,

not one of whom could be prevailed on to receive a Bible, even as a gift. One of the females told me if I would give her one, she would take it with her and burn it." Who do you suppose, put them up to refuse the Bible? And who put it into the head of the woman to speak of burning the Bible? I think any person, in whatever part of the country born, could guess. I guess it was not any infidel. I guess it was a priest.

But perhaps the reason they refused the Bibles offered them, was that they had other and better Bibles. That is not pretended. They had none. Now it seems to me they might have accepted our Bible, until they could procure their own better Bibles. An imperfectly translated bible is better than none. No translation of the Bible was ever so bad as to be worse than no Bible. What if the Douay is before all other Bibles, yet King James may answer one's turn, until he can get the Douay. The Catholics complain that we give their people an erroneously translated Bible. Why then do they not supply them with a correct translation. When they undertake that we will cease to trouble them. We would be very glad to see every Catholic family possessing, and capable of reading the Douay Bible, although it does make repentance towards God to consist in doing penance appointed by men. But that they have no idea of doing. Does not the Pope forbid the use of the Bible in the vulgar tongue? I know many Catholics have it, but it is no part of their religion to have a Bible. They get their christianity without the trouble of searching the Scriptures. Indeed, they would in vain search in the Scriptures for what they call christianity. If they were not perfectly conscious that their religion is not to be found in the Bible, do you suppose they would denounce and persecute that book as they do? Would they direct their inquiries to fathers, and councils and priests for instruction, rather than to prophets, evangelists, and apostles? M. S.

From the Boston Recorder.

A TOKEN FOR GOOD.

MA. EDITOR.—The Rev. Dr. Tyler, President of the Theological Institute of Connecticut, located at East Windsor, recently made the following declaration before an Ecclesiastical Council in this state. The language is quoted from memory.

"We, (i. e. Dr. Tyler and his associates) do not consider the Theological Professors at New Haven, to have departed from the grounds of the Gospel, but are determined to receive them, and treat them with entire cordiality, and Christian confidence and fellowship.

It is to be hoped, that, hereafter, the public will neither hear, nor read, any thing, from any quarter, which shall have even the appearance of coming from an "accuser of our brethren;" and that no one will presume to insinuate, that the professedly orthodox community is "a kingdom divided against itself."

Dr. Tyler has said the same things a great many times before, both verbally and in print; and we think it would puzzle "common fame," or any who have believed or circulated her reports, to tell when or where or how he ever said otherwise. In this respect we think he has been treated very unjustly.

(From the same.)

ANOTHER TOKEN.

Having printed the article from Yale, we cannot, without unfairness, avoid copying the following from the Ct. Observer.

MR. HOOKER.—In looking over the last number of the Observer, I noticed a document, under the signature of the Theological Professors of Yale College, and purporting to be written with a design to correct the public misapprehension in regard to their orthodoxy. It is not

my object in this communication, to make any critical remarks upon the document; but there is one particular therein stated, to which as a simple matter of fact, I would wish to give a little more elucidation.

The document says, 'at the late commencement, a member of the Corporation, (acting under misapprehensions which are now removed,) stated, in a report on the public examination of the students in the Theological Department, that in his view a departure had taken place from the articles of faith upon which the Department was founded.' It farther states that after some attention paid to the subject, 'a vote was passed, that the author of the report be requested to inform this board, whether he intends to prepare charges against Dr. Taylor, as contained in the report, or whether he voluntarily withdraws his report and is satisfied that there is no foundation for those charges, or for any other going to disqualify him for his place as professor of Didactic Theology. Whereupon the author of the report presented an instrument under his hand as follows:

'I withdraw the report which I laid before the Corporation, and would further state, that on the ground of explanation, given by the Corporation of what subscriptions to Articles of Faith the laws of the College require, no charges are preferred against the Didactic Professor.'

Now, sir, the correctness of the above statement, as far it goes, and perhaps it goes as far as the Rev. Gentleman had been informed on the subject, is not disputed. It is true, that such a report was made on the public examination of the Theological Department. It is true that after attention paid to the subject, some facts before unknown to the author of the report being developed, several misapprehensions were removed. And it is also true, that the report was withdrawn in the exact words as has been related. But the misapprehension under which the reporter had labored, was, that, some how or other, he had fallen into the belief as many others have done, that the ancient Formular of Faith on which Yale College was founded, is still the Formula, to which the laws of the College require a subscription from all its Theological Professors. He had also supposed it to have been the fact, as he still thinks it ought to be, that when an assent was given to the Articles of the Platform, it was the Platform itself which was intended, and not some other instrument compiled to accommodate the sentiments of the individual subscribing and which might be adopted, by any meeting of the Corporation, upon any emergency.

When, therefore, the fact was ascertained, that whilst a formal assent is given to the Old Articles of Faith, other written forms are admitted as a substituted explanation;—and when it was found that there had been so many variations from the ancient platform, that it began to be a matter of dubiety, at least with some of the members of the Corporation, whether any deference ought to be paid to it or not; the reporter, without any regard to the intrinsic value of the subjects referred to in his report, immediately withdrew it; presuming that before the Corporation will be in a capacity to act on any subject, or before any charge of error can ever with propriety be brought, or sustained, they will be under the necessity of settling a question of a graver import; whether the College has indeed an established Confession of Faith, or whether the only standard be the opinions of the individuals who compose the Corporation; an honorable body; yet one that is continually changing, and whose religious sentiments cannot, even for a single year, be anticipated.

The member of Corporation who withdrew his report.

P. S.—This communication would not have been made, had not the propriety, if not the necessity of it, been evinced, by the document already before the public; in which, the most important facts here stated, are fully substantiated.

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NEW-HAVEN, OCTOBER 11, 1834.

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We reply to P. S. Gladney, editor, that President Jackson we believe, has never become a communicant in any church; that he was of Presbyterian parentage and education; that his deceased wife was an eminently pious communicant and most earnestly prayed for and sought the saving conversion of her much loved husband; that she died without having seen, but still hoping for, the gracious answer to her daily prayers; that he regularly attends public worship in the First Presbyterian Church in Washington; that he is, on the whole, quite as exemplary in his moral conduct as most of our former Presidents; that neither influence nor station can qualify any man for church membership; but that he who is received to full communion in one of our "elective affinity" churches with the approbation of an "elective affinity" Presbytery, must make a creditable profession of an "elective affinity" in his own heart for the doctrines and duties of Christianity as taught by Jesus Christ in person. Whenever President Jackson, or any other man shall declare, with a consistent deportment, that he has elected God for his Father, Christ for his Saviour, the Holy Spirit for his Sanctifier, the people of God for his friends, and the service of Christ for his employment in time and through eternity, one of our "elective affinity" churches would gladly receive him, for personal edification and the honor of Christ, "not to doubtful disputations."

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He also described the densely populous and inviting kingdoms bordering on China, the facilities of Singapore, and Malacca, the state of Siam, and Cochina China. He also showed the claims and opportunities for usefulness, for merchants, physicians, young ladies, &c. In Tonquin there are 300,000 Catholics. The time has come, when it is the duty of every person to inquire what is his duty in regard to missions. China, too, that land of darkness, is all accessible to any one who has courage to go in. It is no more inaccessible than it was 300 years ago, when the Roman Catholics entered; no more than it was 800 years ago, when the Mohammedans entered; no more than 1200 years ago, when the Nestorians entered; no more than 2000 years ago when the Jews entered. His calls upon the churches for men and means to occupy these countries, were eloquent and urgent, as they well might be from one who had himself seen the darkness he described.

Rev. Myron Winslow said he was oppressed and borne down to the earth, to see how little is done for missions under the influence of steady principle. Every now and then there must be an excitement got up or even the little that is now attempted cannot go on. How different from the missionary spirit of the first churches. They sold all their possessions, for Christ; and when dispersed by persecution they went every where preaching the gospel. In a word, they lived for the conversion of the world. I believe it is the duty of the church to convert the world, and that it may be done speedily, if the church will do her duty. I have stood, like my brother who has just spoken, in the midst of those dying millions, where they are bound and led away to hell literally by millions in a year. Not less than 200 millions have gone from Eastern Asia to eternity, manifestly unprepared, since I went among them. And their blood, I do believe, will be required at the hand of the Christian church. Why have we not performed our duty. Christ calls upon every man, woman and child, and expects every one to do his duty.

I have seen the difficulties in the work, and I know the advantages. The day is at hand when India is to be given to Christ. I know we can take a child of degraded heathen parents, and educate him to be a Christian, for the Lord Jesus will give him the Holy Spirit

to renovate his heart, I have seen one so educated, stand up before his fellow youth, and plead with them to embrace the Savior. "Once," said he, "I was in the deep ocean, and sharks all around me, eager to devour my body. The life-boat came along, and I was urged to get in and be safe, but I kicked it away; but it came again and a voice said, Do get in; and now I am safe. Do come to the Savior."

The power of the press comes to us in place of the gift of tongues. We want 100,000 ministers in British India alone, just as much as your vacancies want supplies. Alas, mothers do not consecrate their sons to missions, and our youth do not even ask whether it may not be their duty to go. We charge it on the conscience of every one that loves the Lord Jesus Christ to take up this work. I have my own judgment and the testimony of my brethren of the mission that the Lord Jesus Christ is about to give India to his church. He is shaking the foundations of Idolatry. The strong inclination to learn the English language and literature, is evidence. Brethren, is any thing else worth living for but to convert the world? Is there a single command in the Scriptures for Christians to acquire wealth or honor? God says, "Labor not to be rich." "We unto you that seek honor from men." My brother here, and myself stand here to represent 300 millions of people, from whom more souls are emptied into the bottomless pit every year than the whole population of the United States. Will you say, "Let them perish," when you have the remedy in your power.

Rev. Dr. Matheson arose and said, Brethren, is it so? Are the complaints and reproofs we have heard this evening just. Must these missionaries return from their fields of labor, enfeebled by the burden of their cares, and yet complain that the Christians of America are too indifferent to the cause of missions? Dr. M. spoke tenderly of the necessity of union. Disunion among Christians is an evil. Yet much depends on the spirit that prevails. There may be union and love where there is diversity of denominations. He said, "God has given success to the labors of all our missionary societies. The Moravians are blessed in Greenland, the West Indies and South America. The Wesleyans in South Africa New-Zealand and the West Indies.—The Church Missionary Society in West Africa, and India. The Baptist in India. The London Missionary Society in South Sea Islands, Africa and India. In the South Seas success came after our missionaries had labored 16 years without success.—This was the longest time that any mission had labored without fruit, with the exception of one in Siberia.—Mr. Swan commenced that mission in 1816, and in 1832 he returned to England, partly to ask advice whether it was not duty to abandon the place. But he was advised to return. And now, in a letter received from England three days ago, my friend thus writes: "There has been delightful news from Mr. Swan. Before he had been two months at his station a remarkable awakening began to appear among the Buriats.—Several young men who have been under instruction profess to believe in the true God and in his son Jesus Christ. One man has burnt his gods and several have ceased to worship their's. Some are hearing the word with many tears, confessing their sins and desiring baptism."

And the world is open to us. A brother said to me that 30 years ago he wrote to the governor of the East India company, expressing his wish to go to India as a missionary, and that he met with a decided refusal.—They would not hear of such a thing. Now India is all open, not only to our missionaries but to those of other nations. He closed by earnestly urging Christians to self-denial, faith, and prayer.

Rev. Dr. Reed.—Nothing gives us more hope of this country than your missions. We find no other interest

so rapidly advancing. You have first a world at home demanding your labor and your care. And at the same time your energy is carried out abroad for the conversion of the world. This gives us a confidence respecting the permanency and stability of your free institutions. It shows a people determined to be free, and worthy of freedom. He expiated beautifully on the blessed influence of expanded benevolence, strengthening our institutions at home by carrying our hearts and labors abroad.

The exercises were closed with a most solemn and appropriate prayer by Dr. Skinner.

FAREWELL OF THE ENGLISH DELEGATES.

A great and interesting meeting was held in Murray street Church on Tuesday evening, to bid farewell to the Rev. Drs. Reed and Matheson, delegates from the English Congregational Union,—whose visit to various parts of our country had excited so lively an interest among the churches. Dr. M'Auley presided at the meeting which was opened with prayer by Dr. Skinner, professor of Sacred Rhetoric at Andover.

Rev. Wm. Patton, Secretary of the Presbyterian Education Society, moved a resolution,

That the intercourse between the churches in Great Britain and the United States, so auspiciously began the present year, is, in the judgment of this meeting, of high importance to the interests of vital piety in the two countries.

He said this was a happy hour. He saw the wishes of his heart gratified. In 1828 he had spent two evenings with the Committee of the London Missionary Society, consulting upon an interchange of delegates, and a vote stands on their books to send a delegation to the churches of America as soon as practicable. The nations begin to feel the thrill of brotherhood. It is the commencement of a union between the two mightiest nations on earth—nations that can reach round the globe and lock hands in friendship on the other side. It is a union, not for glory, or for commercial aggrandizement, but for the great work for which God raised up these two nations. In these two countries God has planted almost all the light, and scattered almost all the salt of the earth. Let some dread providence blot out every Christian heart in Britain and America, and O, what darkness would come upon the world.

The eye is infidel that can see in the movements of the age nothing but political changes, bearing upon the civil interests of man. On the one hand error, infidelity and false religion are uniting in fellowship and strength to make their last effort to dethrone Jesus Christ. On the other hand, God is moving on in his disciplinary work, preparing his people for the conversion of the world, freeing them from their clogs and enlarging their views, teaching them the rights of man, and the blessed influence of the gospel on mankind for time and eternity. I am justified now in solemnly pledging these two nations to union in this great work, by the fact that Great Britain has sent over her delegates to tell how she feels, and this large assembly convened to tell how we feel, in regard to a union of heart and effort for Christ. The time has come to enter on the work; not to talk about it, but to lay plans as wide as the world and execute them with hearts as large as the world. We must feel that wherever there is a human being, there is one to whom we owe it to give the gospel, or fail of gaining our Master's favor.

This idea of handing the work down to our children, and they perhaps to theirs, is the veriest obstacle in the way. God has opened every field in the world, and is waiting to see if we will go in to possess it before we go to heaven. Statesmen say that England and America United can whip the world. We say England and A-

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to renovate his heart, I have seen one so educated, stand up before his fellow youth, and plead with them to embrace the Savior. "Once," said he, "I was in the deep ocean, and sharks all around me, eager to devour my body. The life-boat came along, and I was urged to get in and be safe, but I kicked it away; but it came again and a voice said, Do get in; and now I am safe. Do come to the Savior."

The power of the press comes to us in place of the gift of tongues. We want 100,000 ministers in British India alone, just as much as your vacancies want supplies. Alas, mothers do not consecrate their sons to missions, and our youth do not even ask whether it may not be their duty to go. We charge it on the conscience of every one that loves the Lord Jesus Christ to take up this work. I have my own judgment and the testimony of my brethren of the mission that the Lord Jesus Christ is about to give India to his church. He is shaking the foundations of Idolatry. The strong inclination to learn the English language and literature, is evidence, Brethren, is any thing else worth living for but to convert the world? Is there a single command in the Scriptures for Christians to acquire wealth or honor? God says, "Labor not to be rich." "Wo unto you that seek honor from men." My brother here, and myself stand here to represent 300 millions of people, from whom more souls are emptied into the bottomless pit every year than the whole population of the United States. Will you say, "Let them perish," when you have the remedy in your power.

Rev. Dr. Matheson arose and said, Brethren, is it so? Are the complaints and reproofs we have heard this evening just. Must these missionaries return from their fields of labor, enfeebled by the burden of their cares, and yet complain that the Christians of America are too indifferent to the cause of missions? Dr. M. spoke tenderly of the necessity of union. Disunion among Christians is an evil. Yet much depends on the spirit that prevails. There may be union and love where there is diversity of denominations. He said, "God has given success to the labors of all our missionary societies. The Moravians are blessed in Greenland, the West Indies and South America. The Wesleyans in South Africa New-Zealand and the West Indies.—The Church Missionary Society in West Africa, and India. The Baptist in India. The London Missionary Society in South Sea Islands, Africa and India. In the South Seas success came after our missionaries had labored 16 years without success.—This was the longest time that any mission had labored without fruit, with the exception of one in Siberia.—Mr. Swan commenced that mission in 1816, and in 1832 he returned to England, partly to ask advice whether it was not duty to abandon the place. But he was advised to return. And now, in a letter received from England three days ago, my friend thus writes: "There has been delightful news from Mr. Swan. Before he had been two months at his station a remarkable awakening began to appear among the Buriats.—Several young men who have been under instruction profess to believe in the true God and in his son Jesus Christ. One man has burnt his gods and several have ceased to worship their's. Some are hearing the word with many tears, confessing their sins and desiring baptism."

And the world is open to us. A brother said to me that 30 years ago he wrote to the governor of the East India company, expressing his wish to go to India as a missionary, and that he met with a decided refusal.—They would not hear of such a thing. Now India is all open, not only to our missionaries but to those of other nations. He closed by earnestly urging Christians to self-denial, faith, and prayer.

Rev. Dr. Reed.—Nothing gives us more hope of this country than your missions. We find no other interest

so rapidly advancing. You have first a world at home demanding your labor and your care. And at the same time your energy is carried out abroad for the conversion of the world. This gives us a confidence respecting the permanency and stability of your free institutions. It shows a people determined to be free, and worthy of freedom. He expiated beautifully on the blessed influence of expanded benevolence, strengthening our institutions at home by carrying our hearts and labors abroad.

The exercises were closed with a most solemn and appropriate prayer by Dr. Skinner.

FAREWELL OF THE ENGLISH DELEGATES.

A great and interesting meeting was held in Murray street Church on Tuesday evening, to bid farewell to the Rev. Drs. Reed and Matheson, delegates from the English Congregational Union,—whose visit to various parts of our country had excited so lively an interest among the churches. Dr. M'Auley presided at the meeting which was opened with prayer by Dr. Skinner, professor of Sacred Rhetoric at Andover.

Rev. Wm. Patton, Secretary of the Presbyterian Education Society, moved a resolution,

That the intercourse between the churches in Great Britain and the United States, so auspiciously began the present year, is, in the judgment of this meeting, of high importance to the interests of vital piety in the two countries.

He said this was a happy hour. He saw the wishes of his heart gratified. In 1828 he had spent two evenings with the Committee of the London Missionary Society, consulting upon an interchange of delegates, and a vote stands on their books to send a delegation to the churches of America as soon as practicable. The nations begin to feel the thrill of brotherhood. It is the commencement of a union between the two mightiest nations on earth—nations that can reach round the globe and lock hands in friendship on the other side. It is a union, not for glory, or for commercial aggrandizement, but for the great work for which God raised up these two nations. In these two countries God has planted almost all the light, and scattered almost all the salt of the earth. Let some dread providence blot out every Christian heart in Britain and America, and O, what darkness would come upon the world.

The eye is infidel that can see in the movements of the age nothing but political changes, bearing upon the civil interests of man. On the one hand error, infidelity and false religion are uniting in fellowship and strength to make their last effort to dethrone Jesus Christ. On the other hand, God is moving on in his disciplinary work, preparing his people for the conversion of the world, freeing them from their clogs and enlarging their views, teaching them the rights of man, and the blessed influence of the gospel on mankind for time and eternity. I am justified now in solemnly pledging these two nations to union in this great work, by the fact that Great Britain has sent over her delegates to tell how she feels, and this large assembly convened to tell how we feel, in regard to a union of heart and effort for Christ. The time has come to enter on the work; not to talk about it, but to lay plans as wide as the world and execute them with hearts as large as the world. We must feel that wherever there is a human being, there is one to whom we owe it to give the gospel, or fail of gaining our Master's favor.

This idea of handing the work down to our children, and they perhaps to theirs, is the veriest obstacle in the way. God has opened every field in the world, and is waiting to see if we will go in to possess it before we go to heaven. Statesmen say that England and America United can whip the world. We say England and A-

merica united in the name of Jesus Christ, and by the Spirit of his grace, can save the world.

The Rev. Dr. Miller, Professor of Ecclesiastical History at Princeton, said he would second that resolution with all his heart. The world that lieth in wickedness has always been ahead of the church in zeal and enterprise. One of the most striking characteristics of the age is the great augmentation of human intercourse. The love of knowledge, and the still greater motive, the love of gain, has brought the most distant parts of the world so near, that now a voyage to the Indian Ocean is regarded with less dread than was a journey of 100 miles within my remembrance. The facilities are wonderful, yet it is a melancholy fact, that the church has been slow in turning them to her best account.—There seems to be now some appearance that Christians are waking up in good earnest, and beginning to see that real Christians, though separated by oceans or by forms of worship, or discipline, (that frequently separate more widely than oceans) are all one brotherhood, and that the doctrine of the "communion of saints" means something.

He trusted these beloved brethren would return satisfied that they have accomplished far greater good than they could have done had they remained at home. I cannot express here the delightful impression my own mind has received from their visit. Go, beloved brethren, and tell the venerated churches you represent, that we cordially thank them for their delegation. Our common origin, common language, common faith, and common principles and privileges, urge us to be one. Tell them that with all our defects we love them and desire to unite with them in spreading the gospel till all the heathen nations are converted to Christ. O, sirs, God hath not dealt so with any nations as with yours and ours. And shall we not be united in pursuing that course to which we are so strongly obligated?—May this union go on, gaining strength and purity, becoming more and more thrillingly spiritual, till the spirit of parsimony of sect and of jealousy, and envy shall be banished forever from the church of Christ on the whole earth.

Rev. David Abeel, American Missionary, recently returned from South Eastern Asia, moved the following resolution;

That in the judgment of this meeting, peculiar obligations rest upon the churches of Great Britain and America, to unite their efforts for the conversion of the world.

The conversion of the world! Perhaps the greatest object in the universe; for so far as we are informed we do not know that any other world needs to be converted. And the means recognized in the resolution are ample for the object. There are means enough at this moment at the disposal of England and America to spread the name of Jesus forthwith to every creature. It has been my lot to visit some of the most distant, the most populous, and the most benighted of the nations; and to those who have been on the ground it is evident that there are means abundant, if they could be rightly employed.

There is both physical and moral energy enough in these two nations, to accomplish the work if we would only make the attempt. There fame has gone abroad in all the earth and produced an influence. Even China, vast as its power is, regards Great Britain with fear. The commercial enterprise of these two nations, surpasses that of all the rest of the world. I have not been in one country in the East where the British and American flags do not float over their commerce, and where, if the principles of honesty are regarded, their commerce is not welcomed. The only question to be considered is, How shall these means be brought to bear upon the object? And the first point to be gained towards a concentration of effort, is a union of these nations in Christian affection and fellowship:

This union, said Mr. A. in a degree already exists, and as an American I can say I have found there warm hearts and kind hands. I was a stranger, and they took me in, sick and they visited me and took care of me. God grant the time may come when all the petty distinctions of sect and party shall be unknown, or known only in hateful remembrance. Brethren in Christ, bound by ties stronger than all others—the confederacy of heaven. There must be a union of all classes in the nations. It is not the work of a few, but calls for the labor and rejoices in the co-operation of all in all ranks and all employments. The world never can be converted until Christians of all classes consider it as their appropriate work. I have received this day seven letters from missionaries in six different parts of the world. Four of them British and three American, all speaking the same language, all breathing the same heaven-born spirit, all urging forward the same glorious object. In foreign lands we all find that there is only one object; if that is gained, all is gained, if that is lost, all is lost. We have no time to fight about little things, but concentrate our energies for the advancement of the same great cause.

Rev. Dr. Ely, stated clerk of the General Assembly of the Presbyterian Church, in seconding the resolution commenced with a beautiful allusion to the speech of Mr. Abeel, as a member of the Reformed Dutch Church, to the feelings with which Drs. Abeel, Livingston, and Romeyn would regard it, and to the place of meeting, in the church of which Dr. Mason was once the pastor. He referred to the obligation of the two countries as resulting from and measured by their several ability. God has granted to Great Britain and America peculiar talents. The population of Great Britain is about 21 millions and of the United States, 13 millions. Of the whole 34 millions, not more than 8 million are Catholics, and the remaining 24 millions would mostly call themselves Protestant Christians. Among these there are probably more renewed persons than in all the rest of the world. Their peculiar commercial advantages for circulating the gospel are greater than all the rest of the world. They have one language, and in that language a greater number and variety of evangelical books, calculated to excite the Christian heart and turn men to righteousness. All France cannot be reasonably expected to do as much at present for the conversion of the world, as the city of New-York alone.

As stated clerk of the General Assembly, and during the recess the only official organ of that body, he came to bid farewell to these brethren who had come especially as delegates from the Congregational Union of England and Wales to the General Assembly. He had prepared a brief letter, embodying what he thought proper to say officially, and he would read that letter. After reading it, he requested that if the congregation would concur in it they would signify it by rising. The whole assembly stood up at once.

Rev. ANDREW REED, D. D. of London, delegate from the Congregational Union of England and Wales, next rose. He felt it true that this was a happy hour. It was so to him. After a long absence from his beloved family, he was now in the immediate prospect of sailing to visit them. After a separation from as attached a flock as a pastor ever watched over, he was about to return to thank them for their kindness, and endeavor to make up for past deficiencies by greater devotion and faithfulness. To whom then should this be a happy hour but to me? Yet it is also an hour of bitterness, and brings over me peculiar sensations of deep and unutterable sadness. When called to take farewell of my own people and country, in an assembly even larger than this, I had the inward cheering hope of meeting them again, to minister to them in the gospel, to pray with them, and rejoice together with them in the goodness of the Lord. But when I look on this assembly,

I feel as if I could express my farewell only with my tears, because of the conviction that of them all I shall see their faces no more in time. Were it not for the cheering hopes of meeting with my American brethren in a better world, the parting from those to whom I have become attached by this intercourse would be a scene of unmingled bitterness. He then moved the following resolution:

That in the opinion of this meeting, the signs of the times imperatively demand a more intimate union of sentiment and effort throughout the Christian world.

He would recollect in the fear of God, that this service should be a means of grace. And it had been his prayer that this last occasion he should enjoy among his American brethren might be the best occasion; that it might be the fellowship of the saints, like the kindred of those who were redeemed out of every nation. Last words should always be solemn, that they may touch the heart, and brief, that they may be long remembered. He hoped his brethren would kindly receive his parting exhortation in a few words.

1. In reference to your own land, remember and labor for the great West. I have visited and compared the East and the West, and feel it necessary that you should move on like a host to educate and sanctify and save the West, or you are lost. God has wonderfully prepared the East for the work. And it is a remarkable circumstance, that the West did not begin to fill up with such surprising rapidity, until the East had been made ready for this work. The Catholic says of the West, "We will have it." The Infidel host says, "We will have it." The worldling looks upon its boundless plains and fruitful fields and says, We will have it.—The church must not stop to look or to speak, but must move on and take possession of it for the Lord Jesus Christ.

2. As bearing on this, in most delightful connection, remember the cause of Peace. I rejoice to see inquiry stirring on this subject. The church has been guilty, in not giving an influence against unjust and hasty war, and every thing that tends to array man against man.—This cause can never be victorious, till it is embraced by the churches. When they feel the enormity of the crime of war, then the two lands that are best prepared for war will be foremost for peace.

3. Remember the importance of union between the churches of our common Lord. I rejoice to find the churches of America so ready for union with us. I confess that when I left home I felt an inward misgiving as to the reception I should meet. I knew how cordial was the feeling in our churches. And I now say with undoubted confidence that yours are equally cordial.—I have the proofs of it not only impressed in my memory but engraven on my heart. And this union is for the conversion of the world.

4. Remember prayer. All will fail without prayer. Let us seek to be replenished in our poverty by prayer. The Holy Spirit comes by prayer. As this is the last means of grace I shall enjoy among you, I desire your prayers for me, that it may be a season of refreshing from the presence of the Lord. It is not your rivers, your lakes, your mountains, your cataracts, that I desire chiefly to remember. It is not even your liberty, dear-bought and dearly prized as it is. But it is that with you I have received heaven's pledge that we are one, because we have all one Spirit.

One that we could all now, by one spontaneous act of earnest prayer, consecrate ourselves to Christ, and be baptized by his Spirit, and come to a solemn resolution to promote peace among the nations and union among the churches, for the conversion of the world.

As I shall see you no more, I will say that if I have given offence, even to a child among you, I ask forgiveness. I have received nothing but kindness from you.

Farewell brethren in the ministry. Farewell, these congregations, Farewell, America. The Grace of our Lord Jesus Christ be with you, till it shall expand into the fruition of glory above. Many associations will wear away from mind; but that I have worshipped with you, and seen the finger of God among you will never pass away. It will linger with me in death, and rise with me and compose a distinct source of blessedness in heaven.

Rev. Dr. Matheson of Durham, England, rose to concur with his colleague in the sentiments he had expressed. He has entered so fully into my feelings, as to leave me little to say. I was never placed in a situation like this. I have indeed addressed assemblies as large, but I never felt as I now do. It would appear ungrateful not to speak; and I never wish to be thought ungrateful by the Christians of America. When I first addressed an audience in this city, I had already seen enough to warrant me in feeling, and saying that I had come from home, to find another home. And I can now testify that this conviction has deepened every day and week and month I have spent in your land. It has been my high privilege to have intercourse with many ministers, to enter your domestic circles, to see the transactions of your public bodies. I have found in them all that which was calculated to please, and profit, and bless. I have enjoyed seasons of refreshing, and obtained materials for thought. As an individual, I shall ever feel the deepest interest in your welfare. With this feeling I cannot but be solemnly impressed with one thought, that no nation of your age ever possessed such materials for being a great and useful and happy nation. I feel my heart knit to you as my brethren and kindred in Christ Jesus. And I will own that I am jealous for you with a godly jealousy, and anxious that you should sustain in the eyes of the whole world that character, and go on to increase in those qualifications, which are your glory and your blessing. I am sure you will allow me to speak in the spirit of Christian love, and express my earnest hope soon to be able to tell those who are hostile to your influence, and jealous of your greatness, and angry at your free institutions and your voluntary principles of action, that your churches are blessing all your people—that the Christians of America, are no longer divided on ONE question that so deeply affects the welfare of the churches and the progress of religion among you. May the time soon come when those who would disparage your nation shall not be able to rise up, as was done not long before we left England, in a public meeting where the example of America was referred to, and the reply was made, that in America there were still TWO MILLIONS OF SLAVES. We know it is true, and we believe every heart before us desires this great evil removed. My prayer is that God would lead every heart to right views for this end. Christians of every denomination among us are anxious to see the day when America in every part of her borders shall be free. We speak of it in love, because we desire that your nation, so vast and so rich, may be made the highest blessing to the world. I am sure there cannot be a heart here that does not respond to these sentiments.

Mr. Matheson closed by a most tender valediction, after which the following resolution was submitted by Rev. J. S. Spencer, of Brooklyn, and seconded by Rev. Dr. Beecher, president of Lane Seminary, Ohio, without remarks:

That while we give thanks to Almighty God for his gracious care of our beloved brethren during their voyage to this land, as well as their frequent and untiring labors among us, this assembly now unite in humble supplication for their safe and comfortable return to their families and the household of faith which they have represented in the fullness of the blessing of the gospel.

The solemn service was closed with prayer by Dr. Miller, and benediction by Dr. Spring. Several pieces

of music were interspersed, under the able direction of Mr. Jones. The exercises were protracted to a late hour with deep interest and satisfaction; an appropriate closing scene to a visit so important and salutary.

Temperance Reform.

YOUNG MEN'S TEMPERANCE CONVENTION.

At a Convention of Young Men, delegated by Temperance Societies of different towns in the State of Connecticut, held in the city of Hartford, on the 24th of September, A. D. 1834, for the purpose of taking into consideration the subject of forming a Young Men's State Temperance Society;—the Convention was called to order by the Rev. J. Marsh; and was organized by the appointment of Wm. G. Webster, Chairman, pro tem. and Joseph H. Rogers and E. K. Gilbert, Secretaries pro tem. Prayer was then offered by Rev. Mr. Marsh.

Voted, That a committee be appointed to nominate officers and prepare business for the Convention.

The Committee having reported, the following Officers were appointed, viz:—

President, G. I. Wood,

Vice Presidents, E. Lyman, D. Huntington, S. G. Southmayd, W. Dixon, Jr.

Secretaries, E. Hall, T. Sill.

The Committee to prepare business, reported the following Resolutions which were adopted.

1. *Resolved* That this convention are fully satisfied from their own experience and observation that Ardent Spirit is never useful or needful to young men in health but is in all cases positively hurtful and destructive to man's physical, mental and moral nature; and should be shunned by all who seek their own welfare and the welfare of their race.

Messrs. Deming, Marsh, Seranton, and S. Huntington debated on the resolution. Passed unanimously.

2. *Resolved*, That the Temperance Reformation is most benign in its influence upon the young men of our country; and that in gratitude to the fathers who have commenced it, the young are bound to pledge their untiring efforts to its speedy completion. Passed unanimously.

3. *Resolved*, That in view of this Convention the traffic in ardent spirit as a drink is morally wrong; and that it is so intimately connected with the pauperism, crime, insanity and wretchedness of the community and the ruin of the soul, that no young man can engage or continue in it without deeply injuring his character as a religious, patriotic or even humane mind.

After much discussion by Messrs. Seranton, S. Huntington, Marsh, Gillett, Merrick, Pierpont, Smith, Daggett, Collins, Southmayd, Riddell, and Clark—Passed unanimously.

Before passing the 4th resolution, after prayer by Mr. Clark, convention adjourned to meet at the Free Church at 7 o'clock.

The convention having assembled at the Free Church, after prayer by Rev. Dr. Hawes, addresses were delivered on the subject of Temperance, by Messrs. Raymond of Hartford, Pierpont of Litchfield, South Farms, Gilbert of Wallingford, Merrick of Wesleyan Seminary, Middletown, O. E. Daggett of New Haven, and Rev. Mr. Marsh, Agent of the Penn. Temp. Society. A numerous and respectable audience were assembled, and listened with much apparent interest to the speeches of the several gentlemen. After prayer by the Rev. Mr. Clark, of Haddam, convention adjourned to meet in Dr. Hawes' Lecture Room on the following morning at half past eight o'clock.

Convention having assembled agreeable to adjournment, after prayer by Mr. Merrick, the consideration of forming a Young Men's State Temperance Society,

was resumed. The subject was discussed by Messrs. Daggett, D. Huntington, S. Huntington, Marsh, Deming, Clark, Pierpont, Dixon, Tibbals, Wood, Raymond, Collins, Spencer and Mather. It was deemed inexpedient at the present time to form such a Society, and the convention passed with nearly an unanimous vote the following resolution.

4. *Resolved*, That this Convention recommend to the young men through our State the formation of Young Men's Temperance Societies in all the several towns where local circumstances do not forbid: Such associations to be auxiliary to the County and State Societies already formed. And that we, the members of this convention, pledge ourselves that we will use our influence that the associations to which we may respectively belong, shall be represented at all meetings of the state society and of the county societies to which we are auxiliary.

5. *Resolved*, That to interest the feelings and engage the hearts or those who are coming after us, the formation of a Juvenile Society be recommended in every school district in the state. After some remarks by Mr. Deming, resolution passed.

6. *Resolved*, That the influence of females in the cause of Temperance is so salutary and powerful, that it should be earnestly sought by every temperance society; and that such females as give us their countenance and aid shall receive our highest esteem and thanks. After some remarks by Mr. Pierpont, resolution passed unanimously.

7. *Resolved*, That this Convention regard with deep interest the establishment of temperance hotels and stores throughout the state; and believe that the interest of the community demand that they have the patronage and support of the young men of the state. Passed unanimously.

8. *Resolved*, That the young men of Connecticut view, with appalling feelings, the heavy burden of taxation for the support of pauperism and crime the fruit of intemperance, about to be passed over to their shoulders; and viewing it as flowing chiefly from the traffic countenanced and sustained by the present license system, they feel that that system should be at once abandoned by our State Legislature.

Resolution was discussed by Messrs. Daggett, Deming, Tompkins, Holcomb, Pierpont, Raymond, Still, Olmsted, Seranton, and Tibbals, and carried by a nearly unanimous vote.

9. *Resolved*, That the Convention learn with interest that the State Society are about employing a state agent, and are confident that the young men of the state will contribute liberally to his support.—Passed unanimously.

10. *Resolved*, That this Convention do regard the free circulation of temperance tracts, papers and almanacks in all parts of the State as of the highest importance. Remarks made by Messrs. Olmsted, Pierpont, Merrick, S. Huntington and others, and resolution passed unanimously.

11. *Resolved*, That a committee consisting of five persons, be appointed, to be called the Young Men's Central State Committee, whose duty it shall be to correspond with the young men of this state upon the subject of temperance, and to call a state convention at any future time, if they deem it expedient. Passed unanimously.

The following committee being nominated by the President, were unanimously appointed. Ezra S. Hamilton, James H. Holcomb and James M. Bunce, of Hartford, Theodore Sill, of Windsor, and Frederic Merrick, Wesleyan Seminary, Middletown.

12. *Resolved*, That moved by a sense of duty and encouraged by the success of our efforts made hitherto, especially by the union, harmony and firmness manifested during the session of this convention; we will per-

severe in the cause in which we are engaged until the victory is complete.

Voted, That the thanks of this convention be presented to the President for the able and dignified manner, in which he has presided over our deliberations.

Voted, That the Convention be adjourned sine die.
Hartford Courant.

"MY HUSBAND DRINKS."

Mr. Editor—In one of my walks the other day, before I left your city, I met a woman crossing the street with an infant in her arms. She was miserably clad; and her little boy, about a year old, with bright black eyes and ruddy cheeks, seemed unconscious that almost the whole of his clothing consisted of nothing but a coarse linsey blanket wrapped around him. Catching a glance of the woman's face from under the handkerchief which partially covered it, I discovered that she was crying. There appeared something so painfully interesting in her countenance and whole appearance, that I stood gazing at her till she had turned the corner.

"She is evidently in distress," thought I, and although surrounded with the marks of poverty and wretchedness, may be a precious disciple, who, like Lazarus, is now receiving her evil things, but who, like him too, is hereafter to receive her good things. "Inasmuch as you have done it to one of the least of these, ye have done it to me." With these reflections I determined if possible, to ascertain the cause of her wo, and endeavor to relieve her. Having walked rapidly about half a square, I came up with her. "Good woman," said I, "will you tell me what is the matter?" With an air of surprise and affected cheerfulness, she faltered out, "Nothing." "But, madam, something is the matter, and you will oblige me by telling me what it is." After much hesitation, with a look and tone of deep desponding anguish, which I never can forget, she sobbed out, "*My husband drinks.*" This poor woman whose countenance beamed with intelligence and modesty, had evidently seen better days. She had commenced the world with flattering hopes, nor dreamed of any sad reverse. But the demon of intemperance had dispelled her comfort and hope, and brought despair and anguish in his train.

Evidence furnished by every day's observation and experience sufficiently proves, that this is only a solitary instance among the thousands that may be found of the same kind. Could the ten thousand disconsolate wives and mothers who spend their days in wretchedness, and their nights in sorrow, be induced to reveal the cause of their grief, ten thousand voices would give the sad but significant response, "*My husband drinks!*"

WHAT EVIL HAVE THEY DONE.

For six years the friends of temperance in the state of New-York have been laboring in collecting facts, and by the use of every argument they have been able to devise, to induce all men to give up the use of ardent spirit and to abandon the traffic. Their avowed motive in this has been to do good. They regard the making and vending of ardent spirit equally with its use as a drink to be a sin against God, because it is destruction to the souls and bodies of men. These men without wishing to coerce, have sought to con-

vince the judgment of their friends and neighbors. Hundreds of thousands have been convinced; a change of astonishing magnitude and inconceivable importance has passed upon all the habits of society. But many yet continuing the traffic, say hard things of those who feel constrained to call the business immoral. Reproach and censure have been dealt forth with unsparing hand. To all who impeach the motives of the friends of temperance, we would say *what evil have these men done?*

Have they directly or indirectly excited to the breaking of the public peace? Have they directly or indirectly instigated the husband to kill his wife, or to rob her and her children of food and raiment and protection?

Have they brought to an untimely grave, a broken hearted father, mother or wife, by enticing a beloved relative to drunkenness, dishonor and perdition?

Have they in the remotest degree been instrumental in casting into prison for crimes too revolting to be mentioned, any of the 9,685 human beings that have been locked up in the various jails in the state of New-York the past year, or the 70,000 in the whole union?

Have they had any direct or indirect agency in rendering destitute and miserable any of the 35,778 paupers thrown for aid upon the charity of the public during the past year, as stated by the secretary of state?

Have they had any share in making it necessary that a permanent tax of over one million of dollars be raised annually in the state of New-York to support pauperism and crime?

Have they taken part in making any of the 300,000 drunkards that are now going to and fro in this land of liberty, enduring a bondage more cruel than imagination can picture, and whose degradation and misery, and the hopelessness of whose prospects keep in agony at least two millions of relatives and friends?

Have they in the remotest degree been instrumental in hastening any one of the 30,000 drunkards that die annually, to an untimely grave, and an eternity of woe?

Have they done ought to fill the wasting ranks of this army of drunkards, by furnishing that which alone can accomplish the work?

If they have done none of these things, we ask again, *what evil have they done?*

Let the rum dealer arraigned at the bar of an enlightened public sentiment, these men whose principles and motives he is so ready to condemn. Let him come openly before the august tribunal of an intelligent community, and make his complaint in perfect confidence, that no injustice is or can be done him with impunity. If he refuse to do this, may we not require of him henceforth to hold his peace.

On some future occasion we may wish to ask him if temperance societies and temperance men do not bring upon community the evils we have recapitulated at whose door lies the sin? Has the dry goods, the hardware merchant any hand in the mischief? or does the evil attach to either of the professions or trades? We entreat the rum seller to place this fearful charge to the right account. He may refuse to answer our call; he is not amenable to any authority of ours; but the time comes when an appeal will reach him

from an authority that never speaks but to tell the truth, and that appeal will be made direct to the rum dealer's CONSCIENCE.

DEATHS FROM DRINKING COLD WATER.

Yesterday the changes rung in this village, that a man had died of drinking cold water. What do you say now, Mr. Kittredge? How do you answer that, was the inquiry from one and another, whom we happened to meet. We answered by saying, that, if the man was not a rum-drinker, then he was not dead, that we never knew a man, and doubted whether a case could be found of a man, who died of drinking cold water, who was not a rum-drinker; that a man who did not drink rum, did not crave water, as one who did—and if he did, he would have more discretion than to drink enough to kill him. We knew nothing of the character or habits of the man, who had died, but felt confident, that, if he had died, as stated he must have been a rum-drinker, and probably a hard one. This morning we took pains to obtain the facts, and find, that a man did die yesterday in this village at Herbert's very suddenly; that he was very imtemperate, and had for two or three months drank from a pint to a quart of rum daily. Yesterday morning, he took a dram before breakfast, went to work in the field, and came up to dinner sick; that he called for something to drink and took a glass of rum, and soon another, and soon called for another, but in attempting to drink, it strangled him, so that he could not swallow it. He there-upon took a pitcher of water and drank freely of that. It is said also, that he drank at the pump, and poured a quantity of cold water on to his neck and into his bosom. He was soon found on a pile of oats dying, and soon was a corpse. Now what killed him? Cold water, if you please. A man gets drunk and falls into a mill pond and is drowned; a man gets drunk and cuts his throat with a razor; a man drinks a quart of rum and then two quarts of cold water, and dies.—What kills him? The water drowns him, the razor or the cold water kills him, if you please. But, if he had not drank the rum, he would not have fallen into the mill pond, or cut his throat, or drank two quarts of cold water at a time.—And the man, of whom we speak, would, no doubt, have been alive now, but for rum; and from the best information we can get, we are inclined to believe, that he would have died, if he had not drank the cold water. He was burnt up with rum. But, even, if the cold water killed him, he drank it to allay the raging fury of the rum-fever within. If cold water was the immediate, rum was the primary and real cause of his death.

Our advice to all men is, during the hot weather, to drink no spirit or cider—to labor moderately in the heat of the day, to cool themselves gradually, and then they will be in little danger of drinking so much cold water as to kill them. Water will kill a mad dog, water will kill a horse, when he is very warm, and water will kill a rum-drinker, but cold water men have little, if any thing to fear from it. We wish to be understood. We do not mean to say, that it is impossible for a man, who drinks no spirit, to drink cold water, so as to hurt or even kill him. Such a thing may be, but it is not very likely to be for the best of reasons. The cold water kills from the great and sudden change, which it produces. The

rum drinker has the most internal heat, and therefore the sudden change produced by the water is the greatest. He is more thirsty, and therefore more likely to drink indiscreetly. We hope this case will operate as a solemn caution to all. Sudden death is calculated to affect the mind—and we think this case a solemn warning to all men to drink no ardent spirit, and to be prudent and temperate in the use of water. We hope they will profit by it.

P. S. Since writing the above, we learn that the man, after he drank the water, was told to drink some rum, or it would kill him; this he at first declined, but finally drank part of a glass. So that it appears that before taking the water he had filled his stomach with rum, and then drank rum on the top of the water. If water is injurious, and rum will counteract its efforts, as people imagine, here was a fair experiment. No man can say he died for want of rum.—*Temperance Herald*, No. 11.

To the Editor of the Temperance Recorder.

I took my passage, a few days since, on board one of the New-Haven steam-boats from New-York. When the bell for dinner rang; I expected to witness the same exhibition of spirit decanters that had been usual; but I was not only surprised but delighted that there was an entire abstinence of them. After dinner, the intelligent and gentlemanly captain remarked, that the proprietors had resolved from that day, not to place ardent spirit on the tables of any of their boats. The next step is, to discard the poison from the bars, and well convinced am I, that public opinion will very soon require it,

Yours, &c., A TRAVELLER.

OBJECTIONS ANSWERED.

"Your members drink behind the door; that is, out of sight," say some who oppose the temperance society. How do you know that they do drink? for in your accusation you confess it is out of sight, and of course unknown. Now in every case of drinking there either is or is not, proof of the fact. If there is not proof, hold your peace and do not charge our members with drinking when you have no proof of it. But if there is proof, produce it, name the man and prove the fact, we will turn him out and make room for you to enter. You are challenged to prove that a single member drinks, and we will cut off that member. In justice to the guilty member—in justice to the society—in justice to your own objection, either name the man and prove the fact, or hold your peace. Till you prove the charge, we shall deny it, and as soon as you prove it, we will remove it.

But your objections granted; and what could more conclusively prove that the temperance society lays a most powerful restraint on drinking? It amounts to a practical demonstration, for the only reason why the temperance society drives men "behind the door" and "down cellar" to drink is, because it makes them ashamed or afraid to drink in sight. No greater acknowledgement of its utility could possibly be made. So that if this objection is true, it speaks most loudly the resistless power of the temperance society, and affords a conclusive argument for joining.

But if it is not true, it is surely no reason for not joining. The objector may suppose his objection founded or unfounded, just as he pleases.

OBJECTION 2. "Your temperance society is a speculating affair, got up just to make money."

But how so? for it does not tax a single penny even for joining. Name, if you can, a single other society of any importance, either literary, political or benevolent, which does not require a fee for membership. But this does not. Probably not another society exists which has comparatively so little to do with money as this has. Who then pays all this vast amount of money? The corresponding secretary, who devotes his whole time to the interests of the society, ought to have a decent support. The same is true of agents: And if any choose voluntarily to subscribe or contribute their money for the support of agents, have they not a perfect right so to do? What may they not spend their own money just as they please? And not a single farthing is raised in any other way than by voluntary subscription or contribution.

Besides, temperance publications are about three quarters cheaper than most other publications of the day, whether literary, political or religious. The Temperance Recorder is to be had at one-half the price of the papers published as anti-temperance papers. If temperance men speculate, what do they do? What does every other press in the land do? And what is more, the Recorder is sent gratuitously to every post-office in the Union exclusive of some ten or twelve thousand copies which are gratuitously distributed every month. Of 16,000 copies of the Temperance Magazine, or quarterly of 4000 pages, 14,000 were given away. It is now offered at \$1.00 per vol., or nearly twice as cheap as any other quarterly published. This is great speculation, surely. The Recorder, when furnished to all the families in any county, is put at ten cents per volume, the price of some three glasses of grog. The same is also true of the Temperance Journal: and these are only specimens of almost every other temperance publication. The Temperance Almanack is sold at two cents for forty-eight pages of closely printed matter. Produce if you can, any other print so cheap. Between two and three millions of the tract entitled "The Ox Discourse," besides millions of other temperance documents, have been gratuitously distributed the past year; and yet all this is a *speculating* affair, is it? How can this thing be? It must speculate out of somebody's pocket, and that on a large scale. But intemperance is a speculating, money making affair, and all know it, too. Manufacturers and vendors of spirit often double, and then redouble their money. It has been stated by a dealer, that a keg of wine which it cost him only a dollar or so to make, was retailed at 30. 00. And yet these dealers in spirit are not only not censured, but are even commended, and make the plea of speculation their only plea for selling. And yet, for temperance men to give away their own money, to promote temperance and prevent if possible, the horrors of intemperance, O, it is a notorious crime; one for which they deserve to be disgraced if not hung.

But if this is "the greatest speculating scheme ever known," as is often alleged, then why do not those who make speculation their living, their only business—nay, why do not our accusers themselves, join us and share the profits, especially since they can do so without paying the least farthing. If even our accu-

sers really believed as they pretend, they would make a mighty rush to see who should join first, and share the profits. But their actions belie their words. They know the charge is *entirely false*—a mere farce—a homely scarecrow of his satanic majesty, got up merely to prevent some of his subjects from joining, and to shelter others from obloquy.

But this charge is true, though in a sense totally different from what is intended. True, this is a money making—rather money saving concern. The annual expense of spirituous liquors to our nation, is estimated at a hundred million of dollars—enough in forty years to purchase all the landed property in our nation forty years ago, exclusive of a prodigious amount of misery. All this money, all this misery, temperance men wish to save; not for themselves, but for their country. If they alone had all they save they would soon become rich; but this is farthest from their designs. Generosity has placed many a hospitable treat upon the social board and thus ruined thousands. Why then should not temperance men be as liberal in promoting temperance, as *anti-temperance* men in promoting intemperance?

OBJ. 3. "This society was once good, but has now become corrupt, and its object perverted."

But its *principle* is *precisely* the same that it has always been, and its members are mostly the same, excepting additions and deaths. Now, if its principle is the same, the society is also the same, no matter if every member is changed. So that if this society has ever been a good one it is still good; and if it is now bad it has always been so. Its principle, its object, are what they have ever been; and the objector himself, in owning that this has been a good society, allows that it is still good.

O. S. F.

Emigrating to Illinois.—Several young men in this town, says the Hingham (Massachusetts) Gazette, intend removing to Illinois or some other portion of the West. They wish to form a party of fifty, each to pay \$10 to raise a fund to send an agent to the West to look out a favorable place to settle. All persons joining the company "must acknowledge the superintending providence of an all-wise Creator, and believe in the Christian Religion, and be willing to support the institutions of the Gospel according to their faith," and no member shall traffic in ardent spirits."

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 26th inst. Wm. Taylor, son of Mr. B. M. Sherman, aged six months.

In North Branford, on the 19th inst. Capt. Eliada Rose, aged 68.

In Stamford, on the 16th inst. Mr. James Wilmet, aged 70.

In Kinderhook, (N. Y.) on the 17th inst. suddenly, Isaac Frink, Esq. in the 74th year of his age, formerly of New London, (Conn.)

In Bridgeport, Vt. Capt. Peter Clayes, an officer of the Revolution.

In Wilna, N. Y. Mr. Peter Brintnal, aged 82.

At Winsor, Widow Zeruiah Owen, aged 76.

At Wintoubury, George B., son of Mr. Hiram Roberts, aged one year.

At Manchester, Miss Lovina Steele, aged 48.

Poetry.

THE DEPARTURE.

Our revered brethren, Reed and Matheson, took their departure from our shores on Wednesday, Oct. 1, in the packet ship Europe, for Liverpool. Their visit has been one of incessant activity, and they have freely expended their strength and poured out their hearts to give interest to our public meetings, and in preaching the gospel in our churches. They have won the esteem and love of the churches wherever they have gone. Their parting words will be remembered and prized. The feeling they have left is summed up in the following lines which they have kindly permitted us to copy.

To the Delegated English Brethren—the Rev. Drs.
REED and MATHESON—on parting.

Yes, there is a sweet communion
Which the saints on earth enjoy;
When, with hearts of Christian union,
Praise and prayer their tongues employ:
Happy foretaste
Of that bliss which ne'er can cloy.

Brethren, we were lately strangers
To each other's weal or woe;
Yet you braved the ocean's dangers
Here the Saviour's friends to know,
Blessed Jesus,
Make our friendship still to grow.

We, from pious sires descended,
Who the wilderness subdued,
You, whose love with their's is blended,
And whose fathers with them stood
In the contest
To maintain the church's good.

How can we but prize that treasure
Which our LORD once bought with blood,
And bestows, in liberal measure,
On each side the swelling flood,
Overcoming
Sin and hell's malicious brood.

Yes, to either gallant nation
GOD his precious gospel gives;
And to spread his great salvation,
There and here each Christian lives.
Oh how widely
Even now the blessing thrives.

Go then, brethren, to your stations
In the land that gave you birth;
Say to Christians, "Bid the nations,
Over all the spacious earth,
Learn and cherish
Christ's inestimable worth."

Blest and glorious the employment—
Thanks to GOD, that it is ours!
Holy, lasting the enjoyment—
Mingling richest fruits with flowers.
Oh what bounty
Thus from heaven its mercies showers!

Part we must. This visit ended,
We no more each other's face
See on earth—yet, when ascended
To that high and holy place
Where the Saviour
Will his humble friends embrace.

We may tell celestial strangers
Of the mercies of our GOD;
And recount the toils and dangers
Past and borne along the road;
Thus enhancing
All the joys of our abode.

FAREWELL BRETHREN! Many a blessing
Rest on you from answered prayer!
May your friends be found possessing
Fruits of providential care—
And in transport,
All your sense of mercy share.

And at last, in that blest mansion
Christ prepared for those he loves,
May our souls the full expansion
Know, of what each Seraph proves,
While alertly
To obey GOD'S will he moves:

Now to him, who reigns in glory,
Though on earth such pains he knew,
And whose heart-affecting story
Thrills the wide creation through,
Let our praises
Rise—and LORD, accept thy due!

Sept. 21, 1834.

W. JENKS, Boston.

RIGHT UP.—A negro slave in Virginia, whose name we will call Jack, was remarkable for his good sense, knowledge of the leading truths of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness. A professing Christian, a white man, who was of a very different temperament, once said to him, "Jack you seem to be always comfortable in the hope of the gospel. I wish you would tell me how you manage it, to keep steadily in this blessed frame of mind." "Why Massa," replied Jack, "I just fall flat on the promise, and I pray right up." We recommend Jack's method to all desponding Christians, as containing, in substance, all that can be properly said on the subject. Take ground on the promises of God, and plead them in the prayer of faith—pray "right up."

BIBLES AND TRACTS IN CHINA—LIBERAL DONATION.

Planesville, Ohio, August 29, 1834.

Mr. G. M. Tracy.

Dear Sir—I send the foregoing draft for \$2,500 to the American Board Commissioners Foreign Missions, to be used in the distributing of Bibles and Tracts in China. Yours, truly, &c.

A FRIEND OF CHINA.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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